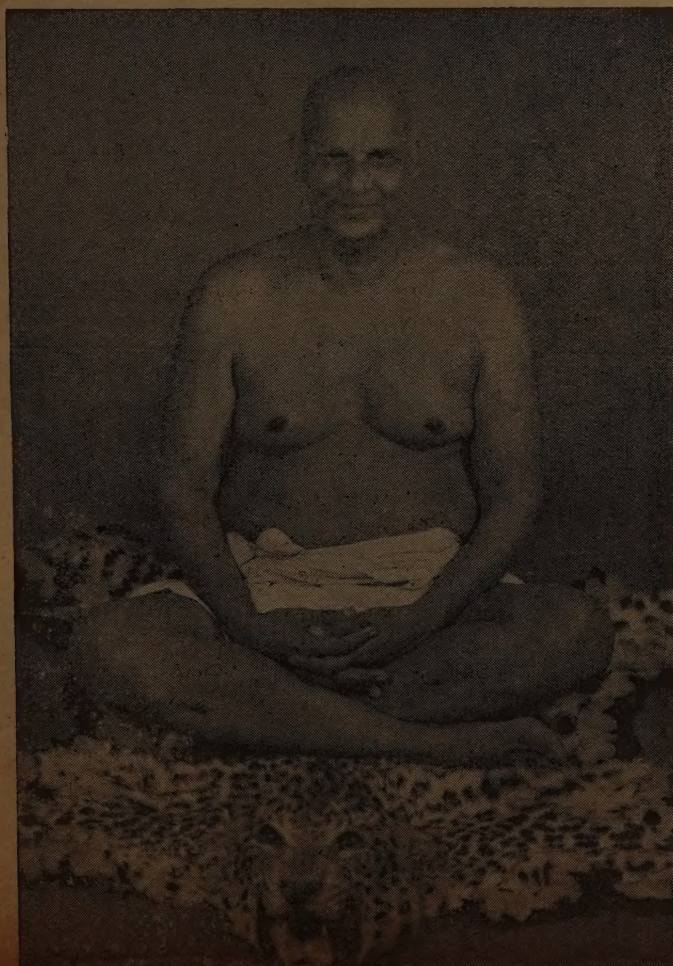


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S

1st November 1951.

Sri S.R. Padayachee
Natal.

You are a musk-deer That
wans fast to enjoy the
fragrance of the musk. You
are befooled by the notion
that the Eternal Being is away
from you.

Close the door of the
intellect, shut the windows
of the senses, retire into the
chamber of your heart and
enjoy the sleepless sleep of
Nirvana. May God bless you,
Sivananda

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THE DIVINE LIFE

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Number Eleven

UPANISHAD JYOTI

उपनिषत् ज्योतिः

सर्वे वेदा यत्पदमामनन्ति
तपांसि सर्वाणि च यद्वदन्ति ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति
तत्ते पदं संग्रहेण ब्रवीमि ॥
ओमित्येतत् ॥१५॥

THE goal which all the Vedas speak of, which all penances proclaim, wishing to attain which (people) lead the life of Brahmacharya, that goal I shall briefly tell thee. It is OM.

—Kathopanishad 1.2.15

एतद्ध्येवाक्षरं ब्रह्म ह्येतदेवाक्षरं परम् ।
एतद्ध्येवाक्षरं ज्ञात्वा यो यदिच्छति तस्य तत् ॥१६॥

This alone, verily, is the imperishable Brahman; this imperishable alone is the Supreme. Knowing this imperishable alone, whatever one wishes for, that becomes his.

—Kathopanishad 1.2.16

SELF-RESTRAINT AND THE PROBLEM OF OVER-POPULATION

(Sri Swami Sivananda)

SELF-RESTRAINT and mastery over the sense-impulse have been the keynote of India's culture from the earliest period of her history. The soundness of India's moral foundation is the secret of her sustenance through many a stormy invasion of alien cultures. Restraint of sex urge leads to the restraint of other impulses.

Rapid increase in our country's population and shortage of food, thereby involving colossal expenditure in importing food grains from foreign countries, have compelled the national leaders to launch a vigorous campaign for birth-control and planned parenthood. The press and the documentary films as well as a few newly opened birth control clinics are now advocating the necessity of restricting the growth of the population, and many top-ranking leaders and writers are over and again emphasising its inevitability if the nation is to survive.

The population of India, early in the eighteenth century, was below 100 million; then in the middle of the eighteenth century it rose up to 130 millions; again by the middle of the nineteenth century it was 150 millions; and now, in less than a hundred years, it has been doubled, i. e., about 360 millions. (The coming census may even give a larger figure).

This prolific increase in population is found not only in India but more or less all over the world, even including many European countries baptised by Malthus, as for example, Italy, where over-population is a national problem. According to Lord Boyd-Orr, nobel-laureate and former Director-General of the United Nation's Food and Agricultural Organisation, it is believed that the present popula-

tion of the world, which is 1600 millions, might rise to 3200 millions by the end of the twentieth century.

How the Population to be checked.

How the world is to feed all these millions? In spite of advanced agricultural methods and reclamation of waste land, it has been found impossible to cope up food production with the increase of population. Hence the growth of population has to be restrained, if there is to be no lowering of living standard, mass starvation, famine and consequent degredation of morality. Special agencies of the United Nations are now busy in finding out a long-term solution. The U. N. Population Commission—it is extremely doubtful if it has a member gifted with spiritual insight—is now at work, assisted by the Economic Council for Asia and the Far East.

No doubt, in principle, it is right that the population has to be restricted. But how? Naturally, through the advanced means of planned parenthood. What do we mean by this? Raj Kumari Amrit Kaur, Health Minister of India, answers: "I need hardly say that our educated class thinks mainly in terms of city dwellers and also mainly in terms of educated men and women. There are also, perhaps, a few women amongst the poorer classes whom our social workers can reach in cities, where their organisations are working. But they also invariably think of birth control by the artificial means of contraceptives which have taken a firm hold of people in the countries of the West. I am totally unable to reconcile myself to this view..." Indeed, the unanimous answer as to how

to plan parenthood has been the usage of contraceptives. It is a pity that most of our learned leaders, with very few exceptions as Amrit Kaur, should stoop so low in aping the West with complete disregard and abominable ignorance of their own heritage.

The Best Solution

The Vedic preceptors strictly enjoined on the students unbroken celibacy, and when they completed their studies and were advised to get married, it was not for the sake of physical pleasures, but for the sake of progeny. Self-restraint gave them moral strength and spiritual vision. Through self-restraint they achieved ethical perfection and improved their intellect.

Indeed, there is no safer and better solution for the restriction of population than self-restraint. No number of birth control clinics and no amount of contraceptive propaganda can take a root in the masses of India, whose traditional background has ever been soaked in spirituality. No method, other than self-restraint, can be morally and spiritually successful either in India or anywhere else in the world.

In India it was Mahatma Gandhi who, for the first time, organised a stubborn opposition against the usage of contraceptives for family planning, as artificial methods gave free latitude to the married, and even encouraged the unmarried, to embrace the path of self-indulgence with vulgar impunity. Gandhiji said, "If the rural population practised moral restraint, they could limit the size of their families better than through the aid of contraceptives. Artificial methods are like putting a premium to vice; the remedy will be worse than disease."

The Epicurians Protest

No sooner than Mahatmaji had said that, many distinguished leaders, doctors, lawyers

and educationists—even some of his foremost disciples whom I cannot name here for obvious reasons—rose to contradict him saying that restraint of the natural impulse in men and women would lead to serious consequences, there will be mass nuris, that zest for living and mental faculties would ebb away, that life would become drab and dull, and so on and so forth. That all these charges were baseless and were but a confession of lasciviousness of the crusaders against self-restraint, meant in a real sense of the term, has been adequately proved by distinguished scientists and doctors, besides by numerous scriptures belonging to all faiths. To quote a few of such noteworthy remarks, let us choose them from the Western spokesmen, to whom the hovering spirit of Malthus has been too well known and in whom (mark the height of apathy!) our educated intelligentsia are prone to believe much more than in their own scripture.

Continence not Harmful

Sir Lionel Beale, Professor of the Royal College in London, says: "Sexual abstinence has never yet hurt any man. Virginity is not too hard to observe, provided that it is the physical expression of a certain rate of mind."

Professor Osterbu concurs with Beale by saying: "The sexual instinct is not so blindly all powerful that it cannot be controlled and even subjugated entirely by moral strength and reason. He must know that robust health and ever-renewed vigour will be the reward of this voluntary service."

Sir Andrew Clark also agrees that "Continence does not harm; it does not hinder developments; it increases energy and perception."

That continence is a fitting remedy for birth control has been emphasised by the

noted American economist, Joseph J. Spenglar. He says "Moral restraint offers a salutary solution to the problem of over population."

Gandhiji answered his critics through the example of his personal life. In his autobiography, written in the 'twenties, he says: "I took the vow of Brahmacharya in 1906. I launched forth with faith in the sustaining power of God. The more or less practice of self-control has been going on since." Gandhiji was a man of experience, and whatever he spoke was from his experience only; his was not an arm-chair philosophy. He emphasised that continence was the prime qualification for success in all achievements in every walk of life: "I hold that a life of perfect continence in thought, speech and action is necessarily meant for reaching spiritual perfection. Brahmacharya means perfect control over all the sense organs. For the perfect Brahmachari nothing is impossible."

Though it is quite obvious that strict celibacy, as exemplified by Bhisma, Hanuman and Laksbman in the scriptures, is not possible for the masses, it is essential that, for their physical, moral and spiritual growth, they should have a well restrained and sacred marital relationship. Bernard Shaw, a highly intellectual and a profound spiritual personality, but an atheist and a non-believer in organised religions as accepted by the majority of the masses, voiced the universally accepted truth: "Unless we restrain desire we destroy ourselves".

Not satisfied about the prospects of self-restraint as an effective means in restricting the growth of population, the epicureans protested that though self-restraint as an ideal was laudable it certainly did not give a solution to birth control, as even a single

break in one's continence inside a year did not guarantee (as though their virtuousness confirmed it!) an escape from conception. The householders can personally verify this and themselves arrive at the conclusion. Indeed, we have every person to believe that a clean, regulated and disciplined household life could, to a very large extent, solve the problem of over population. There is no doubt about it,

The Danger of Artificial Means

"In my opinion, we can give an impetus to birth control in our country by ways and means which ought to come instinctively to us if we are true to the best traditions of our civilisation. Perhaps in no country in the world has continence been advocated with such emphasis as in India by all our saints and sages. Self-restraint, therefore, on the part of both men and women, and particularly on the part of men, must be the first weapon in our armoury if we are to battle successfully against over-production of our humanity....Artificial methods seem to the average man to be easy of attainment and hence they are advocated by all and sundry. I look upon this as a danger signal because it is always the straight and narrow way that leads to salvation. Man will be man in no argument, in my opinion, in helping him to give way to the animal passion within him." (Harijan). Rajkumari Amrit Kaur thus represented the real sentiment of the majority of the masses of our country.

The women of India have a great role to play in thwarting the present onslaught of materialism. Through the ages, it is they who preserved the spiritual character of our society, their natural instincts being religious. It is ignoble that they should subscribe to the philosophy of the modern apostates, Mahatmaji wrote over a decade

ago: "In my opinion it is an insult to the fair sex to put up her case in support of birth control by artificial methods. I have little doubt that the vast majority of women will reject them as inconsistent with their dignity"

It is high time now the leaders of our country should be aware of the dangerous and ignominious consequences of birth control through artificial means and launch a country-wide campaign particularly in the villages—for the real India is found in her villages—in propagating the gospel of self-restraint, abolition of early marriages and a clean and healthy living. The nation is fortunate in having Amrit Kaur as its Health Minister who, though miserably outnumbered by the votaries of contraceptives, has again emphasised: "Artificial methods are wholly impractical in our country because of the ignorance of our people, the lack of scientific medical aid available to them and also because of their high cost. I challenge the statement myself that birth control by the artificial means of contraceptives has proved a success either physically, mentally or morally for the people of the West who

have practised it over a number of years. On the other hand, it has contributed in no small measure to a lowering of standards of morality and to a disregard by both men and women of the fundamental responsibility given to human kind for procreation. While birth control is essential for India to restrict its growing population, and the more I live and the more I serve the cause of health and the closer contacts I have with the sick and suffering humanity, both in the town and the hamlet, the more convinced I become that it will be a fatal step for our country to resort to these (artificial) methods." (*Harizon*).

It must be noted, however, that self-restraint cannot succeed unless the individual acquires a spiritual outlook of life and possesses the integrity of purpose. Fundamentally, self-restraint is the only solution, not only for restricting over-population, but for raising the standard of living, and moral and spiritual growth of the Nation. It is the duty of India to prove to the world the undoubtable victory of self-restraint with herself as the example.

SCIENCE AND VEDANTA

(Sri Ronald Thornton, D. Sc., Ph. D., Hempstead, England)

FOR one who has realised the Supreme Self, an illumined Sage, who can say "Verily, I am That", and knows that the Self is beyond perception, the need for proofs is over. He knows that the world-process is the product of desire-imagintion and its ephemeral existence subsides with the culmination of the fire-enquiry; when accomplished, then Atman alone is and there is no second. But for the scientist who is bound by his materialism or circumscribed by his training and Avidya under the guise of experimentation, there is only one

proof, and that is achieved by reason, experiment, theory, empirical data and laboratory technology.

I propose to show that the scientist, with his rigid beliefs in these precepts, indulges in a superstitious act of faith far more unreasoning and blind than the most primitive religionist. If this is indeed so, he will be forced to abandon his separatism and acknowledge the one Truth; for Truth is one, though it is called by many names.

Scientific method and experimentation involves the use of human perception for

the purpose of observation of results. Let us first see how valid and reliable perception is. That great mystic and illumined scientist, Einstein, has shown that all percepts are a ceaseless state of motion; the nucleus of each atom is a maelstrom of vibration, the orbital electrons are pulsating in their orbits at fantastic velocities. Further what do we see? We cannot even be sure of what electrons really are! The basic units of so-called matter, they are utterly intangible; first they appeared to be solid balls of "matter" to the scientists; then they seemed to be packets of waves; finally, they were held to be nothing more tangible than "potentialities" or waves of probability.

Not only Einstein, but also Heisenberg drove coffin-nails into materialistic interpretations of the universe. The latter's theory of Indeterminacy drove at the very roots of the matter-theory. If, then, the scientists' reality is built on such quicksands of doubt, how can the structure be taken for truth?

Finally, all our senses are errant as the phenomena of illusions well show. The classic example is the 'snake in the rope', so well beloved of teachers. The blind men and the elephant, an Arabic story, is another great example of the properties of the senses. At the very best, they can tell us little of anything: take the case of the table. Our senses tell us one thing; the microscope tells us another; and the physicists' wave-equations a totally different one.

And so on for scientific method itself. Any trained scientist will tell you that theory is built upon repeatable experiment, which the latter is reputed to give us the "facts" upon which theory is built. They will also say that the experience of mystics and illumined souls is inadmissible for science. Perhaps they are right in respect

of the mystics who go after ecstatic experiences. But what is the difference in validity of the experimenter in his laboratory, and the illumined sage in his—the Atman? I put these questions to an eminent scientist, and give his answers below.

Q. Why are laboratory results valuable?

A. Because they are repeatable.

Q. Can *anyone* repeat them?

A. Yes, if they have the training.

Q. What if they have not the training?

A. They should accept the work of those that are trained. That is why text-books are written.

Q. Then those who are trained testify their findings, and others with the appropriate training and equipment can repeat their findings, thus giving validity to the repeatable findings?

A. That is correct.

Q. Would you then say if *any* findings had been discovered by persons suitably qualified and using the appropriate techniques, and had been repeated by others similarly qualified, these findings would be accepted?

A. Yes, without doubt.

Q. You are then, of course, in complete sympathy with the teachings of the Vedanta?

A. Certainly not; what has *that* got to do with the subject?

Self: The verification of the Vedanta teaching conforms to *all* the requirements to which you agreed as giving validity. The one who seeks the Truth must be particularly qualified, he must employ the correct techniques—the quietening of the desires and the senses, and the stilling of the mind—and he must have the power of apprehending what he learns (otherwise, he is as the crow who listens to Satsangas without

comprehension). What is more, all so qualified may see the Truth.

Scientist. Your arguments, I admit, have cogency, but tell me, he does not use, does he, any apparatus who does these things ?

Self. Most certainly he does. The three pieces of equipment he uses are : knowledge of the Truth, subjection of the mind, and abandonment of desires. Without anyone of these three, he cannot find a thing.

Scientist. I have never heard of these things before. Yet, what of those who cannot obtain these "pieces of equipment" : can he not test the truth of it all ?

Self : They are in exactly the same position as your untrained persons who have to rely on text books ; except that, if one is lucky enough to meet an enlightened one,

there is much more patience and tolerance, and a personal teaching, whereas I doubt if many scientific text book writers are prepared to instruct the ignorant personally.

The day when *all* scientists, as did eventually the one spoken of above, that they are taking a tiny piece of the whole, and *that* a product of the mind, instead of the *one* Truth, that day will surely be one of rejoicing of the celestial devas. That day will bring about its own fruition, the subsidence of space-time-causality. Till that day, the individual Jiva will pass on his appointed path until, by an act of grace, he meets an illumined soul, and through his grace received, recognises the sage as such.

So, dear reader, may you obtain the divine grace which illumines The Path.

ESSAYS ON KATHOPANISHAD

(Sri Swami Krishnananda)

The Liberation of the Individual

WHEN that which is soundless, touchless, formless, changeless, tasteless, eternal, odourless, beginningless, endless greater than the cosmic intellect, the permanent being, is known, one is liberated from the mouth of death.

That which is characterised by qualities like sound has to modify itself, because these qualities are not absolute values, but valid only relatively. That which is not absolutely valid cannot exist eternally. All relative values serve a purpose only in relation to particular times and conditions. That which is ever enduring does not exist in relation to another thing or condition, but is self-sufficient. That which has no beginning may have an end and that which has no end may have a beginning. But, Brahman is beginningless and endless. That which has got a beginning is a product, and

every product, being conditioned by its cause, is limited. It has to resolve itself into its cause, because the effect cannot have a nature different from that of its cause. But that which is beginningless is neither a cause nor an effect. Hence, it is transcendently real. The Atman is Kootastha-Nitya, as distinct from the elements which are Parinami-Nitya. By knowing such Atman, as being identical with one's own Self, one gets liberated from the jaws of death. Death consists in the presence of Avidya, Kama and Karma within. Avidya is the cause of Kama and Kama is the cause of Karma. Karma is the cause of birth and death. Hence, death is situated within, and not without. The cause of change which gives rise to birth and death and different experiences in life is present in the mind in the form of the necessity to transform oneself into another condition. The

fact that there is imperfect knowledge, imperfect power and imperfect joy in an individual, shows that perfection can be attained only by transcending the imperfect condition. This process of transcending oneself is called change and death. It is not possible to become unlimitedly perfect as long as the consciousness of limitedness is not negated. Deaths, therefore, are the processes of purification of the soul for immortality.

Sense-Control

The senses are always projected outwards to their respective objects. Therefore, no individual has got consciousness of the Self. Aspiring for immortality and turning the consciousness to itself within, the Atman is beheld. It is not possible to have at the same time the consciousness of both the subject and the object. The subject can know itself only when it does not know the object. When the object is known the subject is entirely forgotten. Because true bliss is found in the subject alone, this bliss is never experienced as the subject is not known, i. e., as long as there is consciousness of an object. The whole universe is the object of the subject which is conscious. Self-realisation, therefore, is the absorption of the consciousness of objectivity into simple consciousness not infected by thought or affected by any object. The doors of the senses and the intellect have to be closed if the light is to be beheld within. The light of the Self is dissipated ordinarily because of external consciousness. These rays of consciousness should be collected and centred in one thought or one idea of one nature. This practice puts an end to external awareness and makes the mind break its boundaries and expand itself beyond the limitations of causation. Further, when concentration is practised all Rajas is put

an end to, and there is the revelation of Sattwa through which the bliss of Truth is reflected. Bliss always comes after knowledge and knowledge is always accompanied by power. This means that meditation is the way to perfect knowledge, power and bliss which know no decay.

Since it is evident that worldly consciousness and Divine Consciousness do not co-exist, it is also clear that sensuality is the opposite of Self-knowledge. Sense-knowledge is natural to the individual whereas Self-knowledge is extra-ordinary. This is the reason why everyone is by force made to experience the *Anatman* or something objective. They are children who follow the course of the objects of the senses. They fall into the wide-spread net of destruction. Those who have consciousness of the Immortal do not seek the Eternal among things impermanent. The cause of destruction or death is wide-spread i. e., it is everywhere. The meaning is that the outward conditions necessary for the destruction of something are made manifest by the corresponding conditions in the thing to be destroyed. Since all desires are connected with their respective objects and not with the entire existence, it is not possible for one who desires to escape death. Death is the process of the extension of one's consciousness by casting off the obstructing factors, viz., limited experiences. The spiritual heroes do not find the Reality among the shadows, because the Infinite Subject, viz., the Atman never becomes an object of itself. This Self does neither increase by good action nor decrease by bad action. Its glory is eternal, because it is independent of all externals. The wise ones, therefore, have no desire for anything at all, as they do not find anything as valuable as their own essential consciousness. They experience every objective

condition as an intense opposition to what is absolutely Real, and cast it off as pain. In short, absorption into the Self is the same as absence of sense-experience and the negation of thought in pure awareness.

Unity in Diversity

The Self has got the knowledge of every kind of existence. This knowledge, however, is not the pain-giving temporary knowledge acquired through contact, but the knowledge of every fibre of being. Every constituent of existence is known by it in the most perfect manner, because all these constituents are parts of itself alone. Its knowledge is knowledge of itself, and is not separative knowledge which is possible only in terms of space, time and causation. Hence the Self is Omniscient and, therefore, absolutely perfect.

Whatever is here is there and whatever is there is here. He goes from death to death, who perceives diversity here. The substance of immediate existence is the same as that of remote existence. Persons move from place to place in search of things because of the ignorance of the fact that everything can be found everywhere. The different forms of experience do not mean that they are really different. These differences belong to the cognitive organs or the modes of knowledge, and not to the objects of knowledge. The whole universe of creation is a gradual unfoldment of one substance alone. Through meditation on this Reality of oneness of substance, it is possible to actualise or make manifest anything, at any place, in any form. Truly, there is no diversity here. Those who perceive diversity due to the defects of the inner organs experience birth and death, as they have to conform to what they believe in. What one intensely believes in, that he experiences, because every belief pertains to an aspect of reality. But, because indi-

vidual beliefs are partial, the experiences too are partial. This is the reason why desirers or perceivers of duality and multiplicity do not have absolute experience, but are caught in the meshes of the effects of their own desires. Meditation should, therefore, be practised in the form of the affirmation of the divisionless being which is full and which includes everything. This is the same as meditation on one's own Self.

Even as water that is dropped through rain on the top of a mountain runs here and there, and is wasted, one who perceives manifoldness and practises different paths runs to waste with them. But, even as pure water poured into pure water becomes pure water alone, the sage who knows the Self as one whole being becomes the whole being itself without dissipating his energy. Whenever there is thought of something, at once energy is sent to that thing, whereby the energy is spent out. Weakness and distraction are caused by spending out energy in contemplation of external objects and states. But, withdrawal of thinking of externals means complete conservation of energy and the dissolution of itself in Self-consciousness. The mind should not be allowed to follow diverse methods of practice, as, thereby, it distracts itself and attains nothing substantially. But, when it follows one method of practice concerned with one goal, and concentrates itself completely on this goal, it integrates itself and becomes identical with the Absolute.

Behold the Self within

A person does not live by Prana or Apana, but he lives by something on which Prana and Apana also depend. The Pranas serve a purpose to another of which they are auxiliaries. They are made up of parts, they are inert, they are actuated by another conscious principle. A person lives by the

conscious Spirit within. The Pranas move the senses, because they themselves are moved by the internal consciousness. This means that all life belongs to the Atman and all values also belong to it. Even as fire which has got only one form appears in form corresponding to the media through which it burns, this Atman, which is one, appears in form corresponding to the form through which it manifests. Even as the sun who is the eye of all is not sullied by the defects of the eye, the one Atman, the Self of all, is not sullied by the defects of the world, because it is transcendental and unconnected with objective experiences. The Atman, the controller of all, the Self

of all, is really the essence of all the diverse forms of existence. Happiness belongs to those who realise the Self within themselves, not to anybody else, who is busy with the externals. The peace belonging to those is eternal, who realise the Self within, the eternal among all impermanent beings, the one consciousness beyond all ordinary consciousness, and the one goal of all aspirations and desires. Peace does not belong to any one else. The sun does not shine there, nor the moon and the stars; these lightings do not illumine; what to speak of this fire! Everything shines after Him who shines. This whole universe is illuminated by His light,

DIVINE LIFE THROUGH FAMILY AS A UNIT

(Dr. D. K. Viswanathan)

(Asst. Director, Public Health, Government of Bombay)

MODERN advances by naturalists, ecologists and geneticists have profound implications for public health. The individual is now being studied as a creature of his habitat which nourishes him not only in respect of food but also of experience. Individualism is determined in an atmosphere to which the whole community contributes in general and the family with its hereditary endowment and nurture in particular. The unit is no longer the individual but the family which, though it is a complex of living organism, has a typical life history not as an isolated abstraction but nurtured by its environment to which the family also contributes both individually through its members and collectively as a unit. 'If the roots of the family are in nature, the flowers and fruits are in society'. The family is the social cell out of which the tissue of society is fabricated. The orderly development of this cell in relation to its environment is, therefore, the keynote to social

health. Our task, then, is to determine the norm for the family in relation to its environment.

The task is not easy, for there are no data. In the hoary past, scriptures laid down the right conduct for individuals for preserving and promoting positive health. It apparently served, for there is still the heritage of ancient culture which could not have been garnered by an unhealthy society. But the gap between precept and practice gradually grew greater and sickness began to prevail in an increasing degree. Naturally, the art of healing the individual sick gripped men's minds and the science of medicine restricted itself to the technique of the care of the sick and treatment with drugs. The next phase is the phenomenal development of environmental service designed to remove bad sanitation, a necessary concomitant of aggregation of families under industrial conditions then obtaining. This naturally led to great

improvement through the removal of the pathological processes that man allowed to be wrought around him mainly by providing a suitable nidus for the development and multiplication of pathogenic micro-organisms. These brilliant successes later led to the elaboration of a corrective personal service for the removal of faults in or impediments to personal development. All this service was however designed for the removal of social pathology. But knowledge of social health, its norm and the conditions that determine its positive development was and is, still, rudimentary. Medicine, the art of healing, aims at the removal of a pathological effect and, therefore, provides only casualty service. Public health, on the other hand, elevates development potential to the pinnacle of positive realisation.

A social health project is, therefore, a vast but necessary undertaking. It should embrace every aspect which contributes to human welfare and maturity. The understanding of human development, the part played therein by social environment and a state of equilibrium between the two are most vital.

The Peckham health centre in England is a pioneer attempt in which the leisure of families who became members was harnessed so as to serve the needs of family development and facilities were provided for observation. Such observation is yet in progress and it is as yet too early to furnish unassailable proof of the soundness of the techniques adopted for observation and much less for deduction. But it is a great beginning. There has been a further expansion of this approach to family health through its intimate environment at Brandonwoods, near Coventry. In addition to catering to the leisure of family clubs the development of "neighbourhood" is brought within the experiment.

In all these experiments there is no conscious effort to cater to spiritual development. And it is here that there is scope for synthesis. Spiritual progress is not to be restricted to old age for, then, none other than the path of renunciation would be of avail. But there could be no renunciation in a state of attrition. The promotion of the harmony between the social cell and its *milieu* together constituting the tissue of society could greatly be fostered by spiritual development which should begin very early in life. There are many gaps in our knowledge of immunology. While cellular activity is well understood and demonstrated, humoral activity is not clearly defined except that it functions. Inheritance affects humoral activity. The philosophic concept of 'prarabda karma' and the transmigration of souls has to be extended to the embodiment of the progeny, its physical sheath as well as its soul. A Mahatma Gandhi was able to shake off malignant malarial parasites with 6 grains of quinine and despite being a protozoal museum suffered from no visible disability. Be it infection without disease, communism or even symbiosis it does not conform to accepted behaviour; and who can deny the force of spiritual conduct and discipline?

Spiritualism, however, should not be divorced from every day life and the code of conduct should be easy for average man to lead, though the summit reached may depend on individual capacity and discipline. The Christian missionaries despite proselytism being their prime motive provide medical relief and educational facilities, especially in under-developed communities. People of other faiths freely partake of such facilities. Some among them may even chuckle at the gains snatched without serving the prime purpose. The fanatic subscriber may chafe at the slowness of

progress in the fulfilment of that purpose and resent the heavy drain on his purse to provide what he thought to be the bait. But the missions, on the whole, cheerfully perform the task of education and medical relief as they, by themselves, constitute the pursuit of religious faith.

The family clubs, here proposed, should therefore provide for a positive health service and dissemination of spiritual thought, knowledge and practice (including the various Asans) so that the leisure hours are most profitably utilised for a balanced development of the body and the mind. The positive health service should provide for :

(1) Casualty service such as care of the sick at all ages with a due sense of proportion of the optimum requirements of the family ; (2) ante-natal, natal, post-natal, and infant care, (3) periodical overhaul of the health of each family including X-ray examinations ; (4) effective nutrition made up as far as possible, of locally available articles of food ; (5) immunisations ; (6) care of the environment ; (7) profitable use of the leisure hours, fostering a spirit of cooperative enterprise ; and (8) spiritual care including dissemination of religious knowledge, Bhajans, physical exercise through Asans and the promotion of the cultivation of the highest ethical conduct, not only by the individual but by the family as a unit of which the society is composed.

This last provision is at least as important as others for without it there will be no balanced development. Mind and skill are as much prone to disuse atrophy as muscle and bone and exercise equally favours their development.

The organisation, degree of State help

and the extent of utilising existing services by the State, local authorities, voluntary associations and philanthropic individuals are all matters to be duly taken into account at the stage of implementation. Whatever the organisation, there should be provision for a scientific study of the norm of the family in relation to its environment and the development of a technique for the elaboration, compilation and elucidation of data so that there would be scope for a precise definition of the norm in the first instance and later, a study of progress achieved as compared with what takes place in the rest of the society. What is needed is the establishment of about 4000 family clubs in the country, each club catering to about 50 families of an average size of 5 members each. This will give us some date for a million souls which, perhaps, at the end of 20 years will demonstrate even to the critically minded if substantial progress has been achieved. As a result of the last census a National Register is under compilation which, it is under contemplation, will be brought up to date at least with respect to sample populations by periodical enumeration of events. That should give one the yard-stick with which to compare the behaviour pattern of the family club with the rest of society.

This was the substrate of the idea I ventured to put forth at the time of Swamiji's visit to Poona in October 1950, about which I have already written in the September 1951 issue of *The Divine Life*. Swamiji himself was pleased to say that such ideas should be broadcast as and when they occur so that some gardener may find the flood of grace with which to irrigate the wisdom to grow the plant, the dispassion to disarm critics, the energy to weed out imperfections and the merit to garner the rich harvest.

FREE WILL AND FATE

(Sri Shiva Narayan. Lucknow)

ATTRACTION and repulsion, love and hate, are necessary to human existence. Man's will is a natural force to be used for good or evil at his own choice. The pitiable man is he who lacks the strength of will for either; for, whereas, the former is a strong man temporarily following the wrong path, the latter is a child who treads no path at all. Nature is in one sense blind to motive. He who studies her will learn her secret.

Knowledge is synonymous with power. How that power is used depends upon the individual. If it is for good, his gain will be proportionate; if it is for evil, the transgressor is deliberately pitting himself against the whole force of the universe; for essentially the Divine, the Soul of the universe, is symbolic to positive forces. For a while he will flourish in his selfishness, but ultimately by the process of the inexorable Law, the Karmic pendulum will bring him recompense. Each selfish act is a barrier between its perpetrator and the goal of wisdom, and equally a step along the path of suffering. The two are as the poles apart, and though the time comes when each man must definitely choose which path he is to pursue, that choice is being slowly made each moment of the day.

The present is always determined by the past, but the future remains free. Every action we make depends on what we have come to be at the time, but what we are coming to be at any time depends on the direction of the Will. The Karmic law merely asserts that this direction cannot be altered suddenly by forgiveness of sins, but must be changed by our own effort. Nevertheless, God forgives our sins. How? His blessings, invoked through

faith and self-effort, give us strength to overcome sin and hasten its expiation through the cultivation of the much stronger positive forces of virtue.

A man may stand in a room before two doors, neither being locked and leave the room by either. His will is "free" and he may "choose". But, suppose, against one of the doors, he should pile a mass of furniture and subsequently fall asleep. When he awakes he will find he has no choice of exit, for one door is now barred. Suppose, too, that he remembers nothing of his previous acts. Will he be justified in loudly complaining that he has no choice of exit, and blaming "fate" for forcing him to choose which course he should pursue? But let him realise that it was he who barred the second door and he will understand that every barrier which stands between him and his chosen end can be in time removed by him. Let him remove the furniture by actions, the converse of which placed it there, and once more he will find his choice is "free". The excuse "I could not help it, for my hands were tied" cannot and will not stand. There is no such thing as a miracle as none can transcend natural law. Miracle is another name of faith, which is sustained by self-effort. As Bernard Shaw says, it was the intensity of conviction in the righteousness and triumph of certain cause that led Joan of Arc hear the inner voice, a perfectly natural phenomenon of listening to one's higher and stronger mind. What was the basis of it? Free Will. When the Will of Joan swayed during her trial, she became sceptical of her inner voice. Mark now the "miracle" in this incident. There comes a stage in one's path when

utterly alone in spirit, he is left to face the forces of his lower self, upon whose uttermost extinction will he find himself self-liberated from illusion as well as delusion, perfected and free. There is here no

question of privilege, favouritism, chance, luck, or choice. When a man has proved himself ready after full preparation for particular stage in a path, none can withhold from him his due reward.

VIVEKACHUDAMANI

(Commentary by Sri Swami Narayana)

अतः प्राहुर्मनोऽविद्यां पण्डितास्तत्त्वदर्शिनः ।

येनैव भ्राम्यते विश्वं वायुर्नेवा भ्रमण्डलम् ॥ १८० ॥

180. Therefore, sages, the seers of the Reality, say that Mind is Avidya (ignorance) which alone moves the whole world like the mass of clouds by the wind.

Notes : अतः = therefore ; प्राहुः = say ; मनः = mind ; अविद्याम् = ignorance ; पण्डिताः = those learned ones ; तत्त्वदर्शिनः = the seers of the Reality ; येनैव = by which, alone भ्राम्यते = is evolved ; विश्वम् = the world ; वायुर्नैव = by breeze ; एव = as it were ; अभ्रमण्डलम् = the mass of clouds.

Commentary :—*Panditah :* Learned men versed in scriptures. Here not mere book learning is meant by the word Pandita. But those who are endowed with Vivek, Vairagya, etc., who have well delved into the mysteries of the mysterious mind are meant. They are practical men of wisdom and realisation.

Just as the wind is able to move the clouds violently and scatter them into various directions, so too the mind is able to put into motion the whole visible universe. What is mind? Mind is but a bundle of desires. Desires move the mind and mind in turn puts the sense-organs into action and man does various works. It is really the mind that moves the world. It is mere Brahma Sankalpa that is the cause of this entire universe. His mere Sankalpa can dissolve it, too.

It is only the sages who are competent enough to fathom the depths of this mind. Therefore, it is essential that aspirants should take the help and guidance of a qualified Guru for the purpose of getting over this Avidya.

तन्मनः शोधनं कार्यं प्रयत्नेन मुमुक्षुणा ।

विशुद्धे सति चैतस्मिन् मुक्तिः करफलायते ॥ १८१ ॥

181. Therefore, it is essential for the seeker of liberation to carefully purify his mind. When it is pure, liberation becomes as simple, easy and near at hand just as a fruit that is kept in one's hand (the existence of which is beyond the doubt of its possessor).

Notes : ततः = that ; मनः = mind ; शोधनम् = purification ; कार्यम् = should be done ; प्रयत्नेन = by effort ; मुमुक्षुणा = one desirous of Moksha ; विशुद्धे सति = which when purified ; चैतस्मिन् = that ; मुक्तिः = liberation ; करफलायते = becomes like the fruit that is kept in one's hand.

Commentary :—This verse attaches great importance to purification of the mind as the means to Self-realisation. The simile of Karaphala is very impressive and direct in its implication and shows how easy it is for one to realise the self having possessed this most essential qualification, viz., Chitta Suddhi.

Prayatnena :—By effort. Sincerity of purpose, steadiness in application, regularity in Sadhana, courage to see through the

entire course of Sadhana till Self-realisation is attained—are implied in this aphoristic saying. It is understood here that one should possess Sadhana-chatustaya, the four means of liberation such as Vivek, Vairagya, Shat-sampat and Mumukshatwa.

Karaphalayate :—Becomes so easy of realisation as a fruit that is kept in your own palm.

In Vedantic parlance this simile is very common. Absence of doubt is understood here. A man possessing a myroballan in his palm has a clear conception of the fruit in all its aspects and is free from any doubt about it. Even so the Sadhaka possessing Chitta-Suddhi will soon attain that state of Self-realisation. He becomes free from all doubts. He cuts asunder the bondage of Samsara and knots of the heart. All vexing problems are solved for him automatically when he realises the Self.

मोक्षैकसक्त्या विषयेषुरागं

निर्मूल्य सन्यस्य च सर्वकर्म ।

सच्छ्रद्धया यः श्रवणादिनिष्ठो

रजःस्वभावं स धुनोति बुद्धेः ॥ १८२ ॥

182. By means of the one-consuming devotion to liberation, one roots out the attachment for the sense-objects, renounces all actions, and with faith in the practices of hearing (the Scriptures), etc., is able to purge himself out of all Rajasic nature of his intellect.

Notes : मोक्षैक सक्त्या = with one-pointed attachment to liberation ; विषयेषु = in sense-objects ; रागसु = attachment ; निर्मूल्य = having rooted out ; सन्यस्य = renouncing ; च = and ; सर्वकर्म = all actions ; सत = the real ; श्रद्धया = endowed with faith ; यः = who ; श्रवणादिनिष्ठः = established in hearing, etc. ; रजस्वभावं = the nature of Rajas ; सः = he ; धुनोति = purges ; बुद्धेः = of the intellect.

Commentary : *Nirmoola* : Destruction to the root. Complete eradication of the desire for enjoyment of objects is essential for spiritual evolution.

The desire for objects can be rooted out only when you are possessed by the all-consuming desire for Moksha.

The mind is attached to the lower pleasures of the world by habit. But by constant company with saints and association with the wise you are able to realise the hollowness of the sensepleasures. There arises in you the desire for seeking eternal knowledge. When the thirst for God grows within you more and more Viveka and Vairagya take their root in your mind.

Sannyasya : Renunciation of all selfish actions is meant here. Complete distaste towards the worldly attainments is expected of the Sadhak. There is complete cessation of selfish works in their place you begin to do works conducive to the well-being of humanity at large. You then take to the serious study and meditation on the Atman. The energy that is wasted in selfish works is now diverted in two different channels, viz., selfless service and study of Atma Gyana books. This enables the Sadhaks to acquire knowledge of the Self.

Shravanadinishta : Giving oneself to the hearing of the scriptures, etc. The word 'Adi' indicates Sravana followed by Manana, Nididhyasana and Atma Sakshatkara. This is the order of Vedantic Vichara and the ladder leading to the portals of Mukti. One who is used to Vedantic method of Vichar, hears, reflects, meditates and realises the subtle truths of Vedanta. He is then able to dispel the doubts assailing him and all evil effects of the Rajasic nature. When the Buddhi or intellect is purged of its Rajasic nature knowledge of Self dawns in it and the Sadhaka becomes blessed with

the realisation of the Absolute. The Sadbaka realises the unity of Jiva and Brahman, Jivabrahma Aikyam, mentioned in the Vedantic parlance.

मनोमयो नापि भवेत्परात्मा

ह्याद्यन्तं व त्वाप्सरिणामि भावात् ।

दुःखात्मकत्वाद्विषय त्वहेतो

द्रष्टा हि दृश्यात्मतया न दृष्टः ॥१८३॥

183 The mental sheath cannot be the Supreme Self, because it has a beginning and an end, is characterised by changes and pain, and is an object. The subject which is the seer can never be the object seen.

Notes : मनोमयः = the mental sheath ; न = not ; अपि = also ; भवेत् = become ; परात्मा = the

Supreme Self ; हि = indeed ; आद्यन्तं त्वात् = having beginning and end ; अपि भावात् = endowed with characteristics of change ; दुःखात्मक त्वात् = being painful in character ; विषय त्वहेतोः = being an object ; द्रष्टा = the seer ; हि = alone ; दृश्यात्मतया = the object seen ; न = not ; दृष्ट = seer.

Commentary : The mental sheath cannot be the Atman. It is not identical with Atman nor has it the qualifications of the Self. The Atman is beginningless, endless, formless, changeless, painless, and devoid of objectivity in it. Whereas the mental sheath has a beginning and an end. It is ever changing. It enjoys the pleasures and sorrows of the world. It is involved in the objective universe. It is an object. Atman is the subject.

ODE TO GOD

Capt. Haradhon Roy

[Superintendent of Post Offices]

I think of Thee, Oh! Lord Almighty,

How Great Thou art, and how tiny my entity.

Greatest and yet the Most Tiny, how paradoxical,

But true it is of Thee, who hath no parallel.

Thou pervadest the whole Universe,

With its space and time to Infinity,

Omniscient, Omnipresent, Omnipotent art Thou,

Thou art Unity in diversity.

Thou art the Ocean, the Perfect Whole,

I a particle no more than a bubble,

How can I conceive of thee,

A part to contain the Whole?

I am transient, confined, an emblem of disparity,

Thou art constant, containing all, Thou art in all,

Thou art beyond all, nothing is without Thee.

Without parity as Thou art, how could it be

That Thou and I being different develop duality?

This Universe with limitless sky and stars innumerable,

With space, time, water, objects and matters conceivable,

Thou createth in the Fulness of Thy desire,
The vastness or infinity of which nothing can compare.

Thou and Thy desire mixed together create this Universe,
Intending objects with origin in Unity might look diverse.
Attributeless, inactive, inert Thou art, Thou art Absolute,
But attributes Thou dost assume conditions of creation to suit.

Attributes three—of Desire, Knowledge and Action.
Help to play the games of Creation, Preservation and Destruction.
Thou art Unity, but the Universe with Thee converges to Duality,
Desire withdrawn makes the Universe lapse into virgin Unity.

Thou createth Man in likeness of You,
This has been for many the time old view,
Methinks it'd make not much difference.
To elucidate it a bit in order of sequence.

To symbolise relation of the Universe with Thee,
Thou createth Man to make of him a true epitome,
Body built of elements terrestrial,
In form material suited to Thy approval,

A case to contain a particle within,
Of Thy Holy Spirit, as in a Holy Shrine,
So that the ultimate eventuality,
May be for individual souls to come to Thee.

Thus the Matter Without and the Spirit Within
Make of the Universe the components twin ;
Struggle starts for supremacy of one upon the other,
Cycles of conflicts to be decided one way or the other.

Matter strong for a time asserts force within its confine,
Spirit goes steady and sure to its glory pristine,
Limit of force Matter reaches when,
Under its own weight it starts to wane.

Or, when Spirit brings into action its intrinsic force,
Matter fain yields place to it with a submissive pose.
Matter from outside deals in objects the senses desire,
Spirit from within does their control inspire.

God is Spirit Permanent, Attributeless,
The Aim of the worldly game,
Attainable only through Knowledge and Control of Self,
And meek Reverence for the Same.

Matter draws strength from indulgences sensual,
Mind controlled ever leads to strength spiritual ;

Man so equipped averse to senses material,
Across the Sea of Desire can fly to goal Celestial.

Who talks of religion in terms of vaunt and vanity,
Exposes mind to be lacking in sense of spirituality,

Clear vision will make it possible to see,
Goal is the same for religions all,
Through understanding and environment limited,
Differences in creeds and customs befall.

Teachers spiritual and open-eyed,
Guide pupils materially blinded,
What is an elephant to feel.

One touches the leg, the other the belly,
Others trunk, ear, tail separately,
Fitted as much partial knowledge to reveal.

One w'd say it is something tall and round as a pillar,
Second w'd have it to be a thing like a big round jar,
Third would'nt believe all these but would like,
To have it something of a smooth long spike,
Fourth would have it as a big fan fare,
To fifth 't'd appear as a snake having at end a tuft of hair.

Of Teachers with vision clear needs arise,
To make these visionless men realise,
That elephant is all as each saw and yet beyond all,
As God is what men believe Him to be,
And verily beyond beliefs all.

World owes its existence to God's Desire,
Man above all He createth His game to share.
Will Illusion He blindfolded from Him the Man,
A mixture of chaff and grain separable by close and clear scan.

God is everywhere and close by, and God is Unity.
Penetration of illusion to singleness of mind,
Only guide to see Him in diversity.

As by meditation and prayer, Knowledge grows,
Philosopher's stone gives clear vision to rid elements dross.
Blindfolded by illusion, fed by sense organ of vision,
'T is impossible to get in diversity, the all-pervading Union.

Accept your eyes to be closed to outward view,
Go inward with singleness of purpose Him to interview.
You'll attain to Him a steady aim,
Sure to tell you where He is in the worldly game.
He can no longer remain concealed,
To such a player expert He is sure to be revealed.

Religions all are to guide you the right way,
 Any one you take and follow what it does say.
 You'll find your path steady and clear.
 Proper steering only will drive you where to veer.
 In essence religions all combine in One ;
 How to split milk from water as is the wont of a swan,
 In aiming and practising so, the whole of humanity,
 Will make sure to find Unity in the midst of diversity.

A WEEK'S STAY AT ANANDA KUTIR

[*Dr. Lakshmi, M.B. B.S., MROS', L.R.C.P. (Lond), New Delhi*]

IT was not without disappointment that I alighted from the horsecart as it stopped at the unpretentious building. But a few steps inside the gate and on the terrace—what a feast awaited the eyes ! The sun was just climbing up the horizon and below it was the Ganges flowing serenely with regal grace between two steep sylvan hills dotted with temples. The two bends, one at either end, gave just that touch of mystic feeling—"Out of the unknown back to the unknown". Indus, Jhelum, Chenab, Kaveri, Krishna, Godavari and even the same Ganges at Prayag and Banaras, but nowhere had I seen such soulstirring beauty. For the first time I understood why of all the rivers in India the Ganges is venerated most. Beauty is an attribute of God acknowledged of all religions. Even little children associate beauty with God. I was once taken aback by the sight of two little children deeply absorbed in the worship of a shining brass table which was bought for the drawing room. Their tiny hearts were touched by the lustre of the table and to them it represented God.

To hear, to see and to feel this beauty day in and day out is Bliss indeed. Fortunate are the inmates of Ananda Kutir. Equally striking was the serenity and harmony that pervaded every act, big or small, at Ananda Kutir, and yet no disciplinary

hand was obvious, one wondered. But a contact with Sri Swami Sivanandaji for a day or two dispelled that wonder. The mind went back to an experience of year ago. We were being taken round Akbar's Fort at Agra. "The Hall of Mirrors", a small room whose walls were studded with tiny pieces of irregular mirrors. Not one bit artistic or nice, and we would have passed on but the guide stopped us. He took out a long magnesium wire and lighted it. A dazzling light blazed in the centre. The room was transformed into a fairyland. Each little mirror was now a shining gem reflecting the lustre of the central effulgence. If one or two mirrors remained ugly, it was only because they were dusty and needed cleaning.

Casual visitors to the Ashram may go away disappointed, for there are no bearded sages chanting mystic Mantras here. Instead the teachers and the taught live like brothers, the former bending down only to lift the latter to their level.

Vedas and Upanishads were once fine anchors but unfortunately our moorings are now cut off due to neglect and by the sword of a misapplied and cheap imitation of western culture. Today together with the rest of the people of the world, we are left to drift, float or sink in the flood of extreme

materialism. But here Swami Sivanandaji Maharaj is engaged in building lifeboats by hundreds in the form of his lucid books and pamphlets. They are light and simple, yet fashioned out of the well-seasoned material taken from Vedas and Upanishads. He scatters these far and wide into the ocean of the earth earthy life, and many are the souls saved thereby.

Whenever there was a crisis, there was always an incarnation. Every time Narayana had a Nara through whose agency

he worked. Sri Krishna gave Gita to the world through the agency of Arjun, and later Sri Ramakrishna revived India's spiritual teaching through Vivekananda. Now Swami Sivanandaji is Paramahansa and Vivekananda combined into one. But in time to come he hopes to send out into the world many a Vivekananda. They are now tending their torches carefully at the Yoga-Vedanta Forest University and ere long they will carry the torch to every nook and corner of the world.

Story of My Tour

ADAPT, ADJUST, ACCOMMODATE

(Sri Swami Sivananda)

IF you want to enjoy peace and happiness,

Practise this simple Sadhana.

Lack of this divine quality of adaptability,

Is the cause for disharmony, quarrels and

riots.

A clerk is not able to adapt himself

With his master ;

There is disharmony and failure.

A Dewan does not adapt himself

With the Maharajah ;

There are misunderstandings, quarrels and
disharmony.

A wife is not able to adapt with her hus-

band ;

They convert the house

Into a veritable battle-field.

You should crush and powder your ego.

If you wish to develop adaptability.

You must be humble and patient.

Only if you bend, you can drink water
From the tap.

Only if you are humble

Will you be able to drink the water

Of Peace, Bliss and Harmony.

If you have adaptability,

You can penetrate into the hearts of all.

You can win the hearts of all.

You can succeed in all undertakings.

Adaptability is verily a fundamental virtue.

Therefore, cultivate adaptability.

Perennial Youth to You !

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ASHRAM NEWS AND NOTES

20th September 1951 marked the opening of a new chapter in the annals of the history of the Divine Life Society, when Sri Swami Sivanandaji Maharaj declared the establishment of a Printing Press, under the auspices of the Yoga-Vedanta Forest University. The inauguration ceremony was performed by the ashramites and the workers of the Press with worship of Goddess Saraswati, chanting of Vedic hymns, prayer and Sankirtan. The Press, which will meet the ever-growing need of the Society's publication work, books and periodicals, has been named as the Yoga-Vedanta Forest University Press.

Sri Swami Chidanandaji, General Secretary of the Society, speaking during the occasion, observed, "Let us all look upon the Press, not as a mere machine, but as a divine instrument in the hands of the Gurudeva for the spread of Divine Knowledge; let us look upon these types as so many words of Power which are waiting only to radiate peace, righteousness, joy, purity and strength all over the world."

Sri Swami Sadanandaji, speaking earlier, welcomed the idea of the Forest University having its own Printing Press and hoped that, with the co-operation of all concerned, this will also be a great success like every other undertaking of the Society.

Sri Swami Sivanandaji Maharaj, blessing the enterprise, remarked, "The Yoga films and the Printing Press are like the two wings of the Bird of Gyana Yagna".

On the same day was declared open the Sangita Kala Kshetra under the auspices of the Yoga-Vedanta Forest University. Sri P. Raghaviab, the music instructor, commencing the inauguration ceremony, sang a hymn in the praise of Lord Ganesha.

A Ladies Section of the Divine Life Society was inaugurated at the headquarters on the 21st September by Srimati S. Duara, M. A. L. T., former Principal of the Theosophical College, Banaras. Regular classes in the afternoon are being conducted on the lines of the Yoga-Vedanta Forest University Satsangas.

The Sivananda Book-of-the-year Prize of Rs. 500 for the best work on philosophy and religion, published during the year July 1950—July 1951, has been awarded by the 'Adjudication Committee to Dewan Bahadur Sri J. Venkatnarayana Nayudu, B.A., B.L., C.I.E., Madras, for his work "Hinduism of the Upanishads".

The Sivananda Charitable Hospital once again acknowledges with grateful thanks the much needed medical relief provided to the women of the locality and the neighbourhood by Srimati Dr. Lakshmi, M.B.B.S., M.R.C.S., L.R.C.P., during the last week of September, when she visited the hospital for the second time.

Following are some of those who visited the Ashram during the month of September.

H. E. Sri Coomaraswamy, High Commissioner for Ceylon in India, who, accompanied by his party, witnessed the working of the various departments of the Ashram and attended a Yoga film show;

His Holiness Sri Prabhu Dutt Brahmachari, the reputed author of 103 volumes on the Bhagavata, whose soul-elevating Sankirtan was recorded and visit filmed by the Sivananda Art Studio;

Maha Pandit Sri Anangaracharya, the learned Sanskrit and Tamil scholar from the South, who delivered a thrilling discourse on the nine modes of Bhakti in one of the Ashram Satsangas;

himself says, the reader will be unwise to omit. Some portions like "The Life of the Initiate" have to be read and reread, as they cater for the aspiring soul. The author's words bear the stamp of his conviction and persuasion in addition to being powerfully expressive and suggestive. The work is a vivid portrayal of the marvellous life of the great Incarnation, a great joy to the reader, and, as a whole, forms a useful mystic text to be studied by all spiritual aspirants.

GITA MEDITATIONS

(Vol. 1) by T. L. Vaswani ; Gita Publishing House, 10 Connaught Road, Poona ; Rs 5

"Krishna could be active in the midst of contemplation and contemplative in the midst of action.....To meditate is to seek refuge in the Light.....", says the author. Sadhu Vaswani is too well known to need any introduction. He is one who has endeared himself to all through his untiring selfless service. The book under review consists of a series of meditations on the various ideas of the Gita and life and character of Sri Krishna as pictured before the meditator. This series of meditations is a great help in tranquillising the mind, charging it with sublime truths and centring it in God. It is not merely a repetition of the Gita or the anecdotes of Sri Krishna's life, but an artistic execution of thought which is highly educative and which is coming face to face with the glorious ideals exemplified in the life of Sri Krishna and inculcated in the Bhagavadgita. The whole book is a work of beauty and majesty.

THE MYSTERIES OF MAN, MIND AND MIND-FUNCTIONS

by Swami Narayananda ; Messrs. N. K. Prasad & Co., Publishers, Rishikesh (U.P.); pp. 656 Cr. 8vo., Rs. 12 (Sh. 24).

Herein is found a detailed exposition of

psychological functions based on Yogic metaphysics. The book is really more than a mere tabulation and explanation of the categories ordinarily known to writers on general psychology, and includes chapters on Creation, Prakriti Shakti, Thought Force, Karma, Fate, Time, Space and Causation, etc., Psychology has no meaning if it is not grounded on ultimate causes, on the implications and presuppositions of all experience. A mere study, or rather, an observation of effects alone cannot lead to the knowledge of Truth. A study of this book will reveal that the author bases his extraordinarily elaborate arguments on sound reasoning, vast learning and deep experience. The different aspects of the psychic being, thought, emotion, feeling, willing, understanding, etc., have been treated of very skilfully. The work is recommended to all students of Indian Psychology!

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by Lulu Wilding (Sister Lalita); Aurore Publications, R. S. Puram P. O., South India ; pp. 76.

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